THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

Pacific Theological Seminary Berkeley, Calif.

MY CHOICE.

It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
W'y, rain's my choice.

In this existence, dry and wet
Will overtake the best of men—
Some little skift o' clouds 'll shet
The sun off now and then;
They ain't no sense as I can see,
Immortals sich as you and me,
A-faultin, Nature's wise intents,
And lockin' horns with Providence.

It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
W'y, rains my choice.

—James Whitcomb Riley.

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THE PACIFIC

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WHAT WE OWE TO THE WORLD.

Every Christian who has enlisted under the banner of Christ owes to the world a happy face, as an outer semblance of the inner peace. Real religion is a living principle, and if we are going to live it at all let us walk with God, like Enoch; smiting our breast and having no confidence in the flesh, but wearing on our faces the testimony of our faith and the triumph of Christ in our lives. The one great duty of life is not to give pain; and none can tell how far-reaching a cheery word or a smile on the way is to a soul overburdened and already faint. Who can tell how many take up the burden of their life with renewed courage after meeting a friend whose happy face bears testimony to the "peace which passeth understanding?" I have never had confidence in the Christianity of anyone who fretted, scowled, and growled at each other and every member of his family, whose approach was the signal for the cessation of all pleasures, and who thought it beneath his dignity to enter into the little things of life. Such faith is of the head and not of the heart. I remember well an old Scotchman who urged upon a growling, swearing employee the necessity of living a better life. A few weeks afterward the employee attended a revival service in the village and announced that he had been washed free from sin. After a few days of restraint the old Scotchman heard his employe swearing and fretting as usual, and asked if he had not been washed free from sin. "Yes," answered the shamefaced convert. "Weel," returned the Scotchman, "go back, mon, go back. The Lord may have washed you, but he never rinsed you!" As the face reflects only the inner graces, Paul gives us a specific summary of those to be cultivated, while the purity and perfection of these graces is the crowning triumph of the peace which blesses our hearts and gives the helpful smile to our faces.

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MILLION DOLLAR CAMPAIGN
ON THE PACIFIC COAST

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2. Then let him give a day to the theme and acquaint his people with the facts, touched with the glow of his own enthusiasm.

3. Then let him confer with the interested members of his flock, old and young, and enlist their co-operation.

4. With their aid let him apportion the amount asked for from his church, to each department, i. e., the Church, the Woman's Auxiliary, the Y. P. S. C. E., the S. S.

5. Let a leader or a committee be selected to work the plan in each department.

6. A canvass of members to secure personal subscriptions, payable on or before August 1st, 1906, should be made as preliminary to all other methods.

7. Each pledge may be divided into weekly or monthly payments, and so made easy to all.

8. The District Secretary will be glad to respond to calls up to the limit of his time and strength and to furnish pledge cards, envelopes and literature.

H. Melville Tenney,
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Rev. C. R. Brown,
Rev. George C. Adams,
Mr. Jas. L. Barker,
Co-operating Committee.

Cornelius H. Patton, Home Secretary.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, January 4, 1906

The Pacific Coast in Brief

We establish this week a new department in The Pacific under the caption, "The Paragraph Club." A full statement concerning it will be found in that connection. We have reason for the confident belief that this department will be found of considerable interest to a large number of our readers.

Transportation competition between San Francisco and Portland has been needed for some time. The placing of a line of passenger and freight steamers by the Northern Pacific will give this to some extent. The indications are that the steamers will make about as good time as the railroad trains.

Pilgrim Congregational Church of Pomona, California, has made a good record for the year 1905 in additions to its membership, having received 112. This puts the membership above the five hundred mark. Pilgrim of Pomona is the church of which the late Dr. Frary was pastor for many years. The substantial foundations laid by him are being well built upon by his successor, the Rev. George E. Soper.

The Spokesman-Review, of Spokane, Washington, chronicles the most successful year in the history of Westminster Congregational Church in that city, of which the Rev. Dr. George R. Wallace has been pastor for the last six years. The 91 persons received to membership during the year 1905 have brought the enrollment up to 615. A marked feature of the year has been the interest among men, a large proportion of the new members received being men. Receipts to the amount of $10,105 are reported for the year.

Congratulations to Mills College on its additional endowment of $50,000, for a chair of domestic science. And congratulations also to Mr. and Mrs. F. M. Smith, of Oakland, in that they have put that money in a place where it will do great good. A few hours after the foregoing words were in type, Mrs. Smith passed suddenly into the life beyond. We let them stand as first written. Congratulations for good deeds are as appropriate for the dead as for the living. Their works do follow them. Mrs. Smith was a noble woman; many there are who have reason for calling her blessed. Her special monument, and one the influence of which will be ever-enduring, will be the cottages for homeless girls, which she established and endowed, in Oakland. Ever there will be those who will be thankful that God put it into her heart to use some of her wealth for such a purpose.

The Pacific enters, this week, on its 56th year. Starting when the foundations for our Christian civilization were being laid here in California, it has been an important factor in the development and achievement of all these years. No one under the limitations of life upon the earth can estimate its value, for it has had to do largely with that which reaches "beyond the veil." The Rev. Dr. Willey, one of its first corps of editors, still lives. We wish to say to him in his beautiful and honored old age that in our opinion no better work for humanity and for God was ever done on our shores than was done when The Pacific was established back there in 1851. It may not be out of place to give here a few words received recently from readers in the East, indicating the estimate placed there upon the paper at the present time. The Rev. L. P. Broad, who was for many years superintendent of home missions in Kansas, and who, with his wife, did some very efficient work in the interests of the national society on this coast a few years ago, says in a recent letter from his home in Vermont: "We congratulate you on the excellence of The Pacific. You are doing a large and a strong work for the Kingdom. We read the paper with increasing interest and satisfaction." In a letter from Mr. Justus L. Cozad of Cleveland, Ohio, we find the words: "You publish so good a paper that I cannot afford to be without it." Entering on the New Year, the editor takes occasion here to thank the many friends who in one way and another have aided during the past year in making the paper fill the place which it has filled. May its friends multiply! and so may The Pacific go on in its mission for good. There is no greater influence today than that of the press. Silently it is moulding our future. They who have helped to make The Pacific what it is may be pleased to read the words of one of our subscribers in the church at Alameda, spoken to the editor, who had the pleasure of worshipping with that church last Sunday morning. They were: "I wish to tell you how helpful The Pacific has been to me. It is not possible for me to estimate the good I get from it." We feel confident that none of our helpers will be made vain by these pleasant words. Commendation always makes a sensible right-minded person endeavor to do better.

We read with interest each year the New Year letter from the pastor of the First Congregational Church of San Francisco to the members of his church. In the first paragraph of the letter are a few lines which are so applicable to life everywhere that we quote them: "This goes to many who will feel that the year past has not given what they would have chosen for themselves; in a great church are all possible experiences, and one is filled with joy and another with grief at the same moment; and both are under the Father's care, and each is making some growth in the Christian life if he is accepting what God sends as part of the divine plan, and is a help toward the best growth on his part. So while one household has been filled with congratulations another has been the recipient of sympathy; this simply means that we are living on the earth, and subject to human limitations, the presence of the Spirit of God in our hearts leads us to see his hand in every providence, and to believe that he doeth all things well." Reference is made to the financial weakening, through the removal of strong supporters, of one of the famous churches in the East, and gratitude is ex-

pressed in that the supporters of the First Church are still putting their money into its treasury and that it still holds its place of influence and usefulness in the city. The membership at the end of the year 1905 was 779, the accessions for the year being 67. This will be increased considerably next Sunday, an unusually large number having arranged to unite. Among the paragraphs in this pastoral letter which are of general application and worth quoting is the one in which Dr. Adams makes a strong plea for loyalty to the church and all its institutions. He says: "No member would feel that the pastor was doing his duty if, while employed by this church, he were running all about the country doing the work of other churches. His time and strength belong to this church, and this church needs all. In like manner we think poorly of those members who pledge themselves to the church and then run away and devote their time to the work of some other church. That other church may be a good church, and may be needy and all that, but a promise of loyal support to this church ought to mean just what it says. Those who unite with the First Church ought to attend its services, take part in its work, give for its support, and in every way try to foster its interests. When a member comes to the pastor and says that he or she feels more interest in another church it can mean but one thing, that is, the member has been attending that church and working in it. We are most interested where we give most, whether it be in time, strength or money. It is still true: "Where your treasure is there will your heart be also.'" We rejoice with Dr. Adams and his church people over this another year of prosperity in "The Mother Church." It [illegible] he says when he asks the hearty support of every member in every way. The First Church occupies a most important position in San Francisco; many are watching it to learn how it fares. Not only Congregationalists, but people of all denominations have watched it during recent years, since Dr. Adams took charge, and have been thankful unto God that it has been a great center of influence and good on these Pacific shores.

The Religious World.

A member of a church of the Disciples of Christ in Indiana (known also as Christian), offers to deed a $12,000 farm to any minister in that state who will prove conclusively that sprinkling is Scriptural baptism. The man who makes the offer is to be the judge. That, and the fact that the present writer is no longer a resident of the State of Indiana, are the two things which keep him from looking up the editorial on that subject, which he wrote for a secular paper about twenty years ago, and making a rush for that farm.

The Home Missionary gives the following sociological census which was made recently in a Western town: "Number of families, 164; bachelors' quarters, 29; owning their own homes, 100; number of families in the same house for one year or less, 112; two years or more, 42; five years or more, 9; ten years or more, 1; number of children, 278; two years and under, 48; in Sunday school, 100; between three and sixteen not in Sunday school 107, sixteen and more not in Sunday school 23; population, 804; American, 239; foreign 67; (Germany, Canada, Sweden, England, Norway, Wales, Ireland, Australia); churches, 2; church preference of heads of families, Catholic, 31; Lutheran, 30; Methodist Episcopal, 18; Christian, 18; Episcopal, 16; Congregational, 15; Presbyterian, 14; Baptists, 12; United Brethren, 2; Free Church, 2; Free Methodist, 1; German Methodist, 2; Unitarian, 1; saloons,5; spirits consumed per month, 7½ barrels; beer consumed per month, 256 half barrels. Here is opportunity for more than one kind of Christian endeavor."

The Boston Evening Transcript of recent date contained an article entitled "A Religious Retrospect," which was a survey of the work of the churches for the year 1905 and a statement as to conditions and trends at the close of the year. Among other things the writer of the article, who is evidently connected with the paper, finds a tendency toward orthodoxy. He says: "The judgment of no one man is worth anything as showing the tendency of theology. Higher critics claim they have won everything, and conservative theologians declare higher criticism to be dead, and higher critics to be buried under an orthodox wave. There occurred several things during 1905, however, that seem to point to conclusions. These are, if events are to be trusted, that the drift was toward a strenuous upholding of orthodoxy as exemplified by the teachings of Jesus Christ, and that there is far more toleration of differences of belief than ever before. These events stand by themselves, for there was chronicled nothing of an opposite character. There came together in New York in November between five and six hundred men,representing over thirty different religious bodies. Unanimously these men inserted the word 'divine' in a sentence framed by a conference committee and containing the name of Jesus Christ. Methodist bishops dropped the name of a professor from an educational institution because of alleged disloyalty to Christ. Evangelistic campaigns that have held most closely to old-fashioned revivalistic doctrines succeeded during the year in attracting most attention, and producing largest results, if undisputed figures are to be accepted at full value. Those bodies that are most aggressively orthodox made largest membership gains, while those Unitarian in tendency either stood still or showed only very slight gains. There was an outcry against an Episcopal minister who was thought to deny the divinity of Christ, but when his utterances were under investigation by a committee, to see whether he should be brought to trial or not, he made far more conservative statements, and when confronted with his own words, from his own book, he argued to the extent of a thousand words that he did not mean quite all he semed to say. The year did not show any conversions of note to the liberal standard, nor was there ever in the religious history of America a stronger showing for orthodoxy than that presented by the more than five hundred men who were delegates to the recent Inter-Church Conference."

A TREND IN METHODISM.

We have stated already that the recent refusal of the board of bishops of the Methodist Episcopal Church to confirm Professor Mitchell in one of the chairs of the theological department of Boston university has drawn forth criticism even from somewhat conservative Methodist circles. Some quotations have been made from articles thereon. The following from a Southern Methodist paper, the Christian Advocate, of Nashville, Tennessee, is of interest and sug-

gestiveness: "Of Professor Mitchell's devoutness and evangelical spirit there can be no doubt. For his sake we regret the incident. Also we regret that it has been seized upon by a public greedy of sensations as a sign that Methodism is hostile to academic freedom. This is not the case. Yet there are certain fundamentals of doctrine to which Methodists hold most firmly. Prof. Mitchell and those who side with him insist that these doctrines are not imperiled by his teachings. Others, including, as appears, a majority of the bishops, take a different view. For our part we should be inclined to say: 'Time will tell.' If, as the full bearing of some of these more recent historical theories concerning the Old Testament becomes apparent, it also becomes evident that they do not impugn the divine inspiration and the moral and religious authority of the Bible, then no serious objection can be made to them. For the decision of this question, however time is absolutely essential in order that it may be duly and judiciously weighed, not by specialists only but also by the mind of the church at large. And for this final and deliberate verdict Prof. Mitchell and those who share his views can well afford to wait. For most of us, it may be added, further time is also required before we are ready to pass upon the historical and critical claims of these newer theories concerning the composition of the Pentateuch."

This is from a conservative source. It indicates the position to which a very large number of people have come and are coming in all denominations. It is that of open-mindedness—a willingness to admit at least that the scholarship of the modern world, that which must be called devout, may have some light to throw on biblical and theological questions.

Zion's Herald, another Methodist paper says: "A return, on the part of the great body of educated men who have passed through our higher institutions of learning, to the old methods and ways of looking at the Bible, is absolutely impossible. One might as well ask them to go back to the Ptolemaic system of astronomy. They are extremely unwise who attempt to force out of the church this body of educated men. This attempt must be resisted. There is room in the church for both parties, if they will but consent to live and let live, think and let think. Why not? Let neither try to oust the other. Christ, we believe, will defend the one attacked, as in the case of Mary and Martha. Let us agree to disagree on these ambiguous, speculative, doctrinal points where there is no absolute certainty available. Let us work together in Christian love and peace. We need more love and more learning. Both are extremely important."

We do not make these suggestive quotations with any desire to give countenance to that criticism of the Bible which a few years ago had run wild and which was, we believe, carried by some persons to such an extreme as to leave very little foundation for the Christian religion. It is merely to indicate that modern scholarship does have a message to which the church is hearkening, and to which in part at least it ought to hearken; and that everywhere there is a disposition to wait for time to settle some of the questions at issue, which many do not yet regard as settled.

Since writing the foregoing we asked the editor of The California Christian Advocate whether Zion's Herald is regarded as being without the pale of Methodist orthodoxy, and received answer that it is not.

The Paragraph Club

A Statement and Greetings.

The "Paragraph Club" sends greetings to the readers of The Pacific, and begs admission to their fellowship. A group of congenial friends, availing themselves of the courtesy of the editor, undertake to use this column, from time to time, as a platform from which to speak their minds on matters that seem worth while. The "Club" might be said to comprise an Optimist (but no Pessimist), an Idealist and a Realist, a Conservative and a Radical, and several merely "plain folks;" but they are all one in their loyalty to the great ideals of Christian living. They believe in Jesus Christ, and in his message of the divine sonship and destiny of mankind. They recognize that for the Christian men and women of to-day all truth is divine truth in a measure never possible before. They glory in the wide outreaches and open hospitalities of the truth as it is in Christ. They believe in life and its rich compensations. They find in Christian optimism the only creed which keeps faith with life at its best. They like people, not as diverting puppets in a passing show, but because they are infinitely likable, and because they are the children of God.

Somewhat in this spirit the members of the Club will speak as they find occasion. They have no "ex cathedra" wisdom to utter, no hobbies to parade. They seek no competition with the sage observations of "Bystander," or the fresh, sunny letters of "Aloha," but ask only a quiet corner in this goodly company from which they may look out upon the world.

Saints of To-day.

I live in a new town which is yet almost without memories or traditions. But already it has its heritage of precious associations in a group of beautiful lives which have gone out from it into the larger citizenship of "the other room." A splendid old missionary, whose work has changed the face of continents, and whose name is known around the world, living out his last days in peace and quiet. A rare old minister, superannuated, but alive and learning, with the theology of Sinai and the heart of a child, busy and useful to the hour of his departure. A gracious old Christian layman, simple-minded and without pretension, but built of the truest stuff that ever went into the making of a godly man. They are all gone. But I like to think of them. They are to me the compelling evidences of Christianity. The spiritual forces which blossom and bear fruit in such lives as these need no other credentials. I like to believe that the simple Christian goodness of these souls has entered into the character of the developing community and will remain "a treasure for aye."

The Deeper Needs in Education.

An old-time friend who is busy in educational work recently sent me two questions to answer with reference to present needs in education. Here are the questions and a digest of the answers:

1. "What changes in existing school conditions will tend to make our elementary schools more effective in preparing our pupils for real social efficiency?"

"More careful regard for the normal and healthful physical development of children, through better hygienic and sanitary conditions in buildings and man-

agement; more attention to positive physical culture; the removal of abnormal nervous strain due to overcrowded curricula and to high-pressure methods of instruction."

2. "What changes should be made in our educational ideals to bring them into harmony with our present civilization?"

"We ought to establish our ideals first, and then strive to bring our present civilization into harmony with them. The fundamental need in our schools today is a firmer grasp of the truth that education is more a moral than an intellectual process; a more imperative demand for emphasis on character in the training of the young.

We need also to realize, as we are gradually learning to do, the futility of the attempt to divorce morals and religion in the educational process; the necessity of preserving intact the religious sanctions of conduct and character. That does not imply the teaching of any religion as such; but it does imply a reverential and obedient attitude toward great religious truth."

These are old-fashioned opinions. But the old is ever becoming the new; there are not wanting signs of the near approach of a great ethical revival in the spirit and method of American education.

The Simple Life for Children.

The hurry and whirl of our present-day community life are bad enough for grown-ups; but it is a double pity when they become the settings of a child's memories. This truth is emphasized afresh by the words of a friend whose early years were lived under a different sky. Her father was a pioneer on the western frontier when pioneering meant rigor and self-denial. But her memories of childhood are touched with the glory of romance, and hallowed by beautiful visions of a world that is rapidly passing away:

"The long gently-rising hill in front of the ranch, over which the sun rose so tardily in winter, and the shorter steeper one in the rear behind which he disappeared all too soon on any day; the valley widening southward; the creek, sometimes a mere thread of water, again a rushing torrent crossed with difficulty in the wagon-bed ferry; and yet again a swelling flood rising higher and higher until it entered, unwelcomed but not unannounced, the ranch house itself, driving the family into what by courtesy was called "upstairs"; the trees skirting the creek, one of which gained a deeper pathos because in its shadows was laid to rest the body of our little sister. This sorrow, life's great teacher, gave us our first lesson, emphasizing it with what no child forgets, the first memory of his mother's tears. Then the freight trains! sometimes long enough with their big wagons and many mules or oxen to reach from hilltop to hilltop and cut us off for many anxious minutes from the house, if perchance we were playing in the barnyard across the road. The times when the freighters camped at the ranch and, if the night was cold, filled the 'Pilgrim Room' to overflowing, as they warmed and smoked and told the stories of the plains before the roaring fireplace, on which occasions the children were not expected even 'to be seen but not heard.'

"How well I remember the early night hours made unforgettable by the calling and answering down the valley and over the hills of the deep-chested gray wolves and the sharp-voiced coyotes as they sat upon the section-corner mounds and howled gloriously! I do not know how this music may have impressed our elders, but to us children it was entrancing; and even now the howls of the wolves in Lincoln and Central Parks cast over me a stronger spell than strains from Inness Band or the Chicago Orchestra, for with them rise again compellingly the awe, the wonder, the charm the magic of the universe in the days when the mind and the heart were young.

"What an entrancing spectacle to the child was the bounding, roaring, racing prairie fire of pioneer days! And how even when he was carried out in the night for safety, with other household gods, and deposited in the middle of a plowed field, he felt only the joy of a new sensation, the magic spell of one of nature's most magnificent and now almost impossible spectacles!"

These are appetizing glimpses of a story which to many mature men and women will seem like voices from their own unforgotten past. Fortunate is the child of today whose life has in it somewhat of the free joy, the glad, unconscious fellowship with simple ways, which has been in all times the birthright of the children of the pioneer.

Mourning and its Apparel.

The indulgence, display and cherishing of grief is manifestly unchristian. It belongs to the Pagan order. The early Christians in the catacombs of Rome, singing their hymns and carving their symbols of hope on the tomb, were truer to the new conception of death which entered the world with Christ, than are we of today.

Christianity is the religion of eternal hope. It knows no mourning, save for sin. Evil is its sufficient sorrow. For that and that only the Christian is bidden to mourn. Christ's beatitude has reference only to sorrow for sin. Death is a resurrection, the avenue to larger life. To cherish and prolong the sorrowful side of death, to keep open the wound of loss that the heart may bleed itself away in profitless grief, is directly opposed to the spirit of the Gospel. Whatever, therefore, expresses and emphasizes the dark side of death, suggesting hopelessness and gloom and separation, cannot be in keeping with Christianity.

Is it not time that, with mourning, Christendom should put away also the apparel of mourning? The proposition appears at first thought careless and unfeeling, but commends itself more and more upon reflection. It is far enough from the thought of those who desire such a change to deal lightly with the solemnity of death or stifle natural grief and its natural expression. But there is no fear that those who have "loved and lost awhile" will not think often enough, or deeply enough, of those whom they loved, and love still. The only fear is that they will think too often, or rather too sadly, too gloomily, too mourningly , of them. Such thoughts, and such only, the "trappings and the suits of woe" are calculated to awaken. One does not think, as he looks at the mourning dress, of the heavenly and hopeful aspect of death but of its earthly and mournful aspect. Why keep this side of death ever uppermost, and forget the white robe and the palm branch and the song of victory?

"There has never been any mourning apparel in this home," said an aged lady, one of the brightest Christians I ever knew. "Much of sorrow and death as we have seen, we have never put on mourning. We wore what we had." Not many, even of those whose convictions are similar, have similar courage.

It is related of a certain New England pastor that, meeting one day upon the street a widow of his flock

whose long veil of crepe darkened the spring sunshine, in unbefitting memory of a husband who had been many years in heavenly joy and felicity, he rudely but kindly, put aside the veil from her face exclaiming, "My dear Madam, haven't you forgiven God yet?"

A little girl, to whom her mother was explaining the reason why a certain lady always wore black remarked that she should think that instead of black she would wear white. True insight, and brave!

Some simple token that death has taken place in the home circle or an arrangement of costume to correspond with one's inner life commends itself, but why continue this burdensome, formal, proscribed, dismal, unchristian habit of mourning apparel?

PROGRESS TOWARD CHURCH UNION IN CANADA.

Press dispatches from Toronto are as follows:

The final vote by the members on the union of the Presbyterian, Methodist and Congregational churches of Canada, in one great body, as agreed upon by the joint committee of the three denominations, cannot be reached before 1908. The new church is to be governed by the "General Conference" after the Methodist form, with a president as the chief officer. Below is to be a council, after the Congregational idea, with a chairman at the head. The next body is to be "Presbytery," governed by a moderator. It will now be submitted to the several denominations throughout Canada for approval, which it is expected to receive. "Throughont the whole session," says the official report, "the utmost harmony and brotherly feeling prevailed, all the members apparently being animated by one purpose, namely, to reach conclusions that would be for the glory of their common lord and the more rapid extension of His Kingdom throughout the world."

Substantial unity and essential harmony existing among the three denominations is a marked feature of the findings of the committee. The common doctrines held by the Presbyterians, Methodists and Congregationalists are formulated. Possible lines for framing a policy for the United Church, the arrangements of pastoral service without a time limit, settlement and transfers of pastors, training for the ministry and the relations of a minister to the doctrine of the church are set forth, and the matter of administration is left in the hands of a sub-committee to prepare a detailed report for the next annual meeting of the general committee.

The delicate question of the relation of ministers to the doctrines of the United Church is decided. The candidate for ordination must believe himself a child of God,truly called to the ministry, must hold the Holy Scriptures as containing sufficiently all doctrine necessary to salvation and be resolved to teach nothing but in conformity with them. He must believe the doctrine of the United Church, as he understands, to be agreeable to the teaching of the Holy Scriptures, his own personal faith being in essential agreement with it, and his adherence being pledged to it. The committee then proceeded to set out in nineteen articles the various doctrinal points of agreement. The law of God is declared as being revealed in the Ten Commandments and the words of Christ. The church on earth is described as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, with their children. Baptism and the Lord's Supper are the two sacraments. Baptism is not stated to be sprinkling or immersion. A ministry is declared to be according to the Lord's will and that the church should not contain unworthy members. Belief in the resurrection of just and unjust is declared.

The report is signed by Chancellor Burwash for the Methodists, Rev. Dr. D. M. Ramsay for the Presbyterians and Rev. T. B. Hyde for the Congregationalists.

Secretary Sanford's Comment.

On hearing of the action in Canada, Secretary Sanford of the National Federation of Churches in the United States made the following comment:

The situation was favorable. The denominations in Canada are not so far apart as one might think. The Methodist Church in Canada, for instance, is not governed by bishops, but has adopted the Wesleyan idea from England, and is controlled by superintendents. The result of that meeting was that committees went back to the highest bodies of each denomination, made a report and advocated the suggestion. The report was enthusiastically received and formal committees were appointed to meet as a general conference committee. This general committee met many times, made an exhaustive study and finally came together on the plan announced. The principal obstacle appears to have been the adjustment of the foundations, endowments and the like of schools and colleges. The men in charge became convinced that there were not insuperable obstacles, and now we shall see a great Church moving forward as the United Church of Canada. Its advantages are obvious. It will give power to the United Church to readjust forces and prevent waste of material and money. It will enable, for instance, three weak churches, perhaps, in a community to unite as one strong church. It will enable new fields to be opened. It will set free money and will end blunders that have been made under the competitive plan. It will strengthen theological and secular schools and be a mighty weapon in the cause.

While more than thirty denominations, representing nine-tenths of the Protestant church membership in the United States, have expressed their intention to join in a Federal Council, plans are already under way to bring about the organic union of several denominations. At the last General Assembly of the Presbyterian Church organic union with the Cumberland Presbyterian Church was unanimously voted for, and this union has been approved by the Cumberland Church. Another union less thorough in its nature will soon be brought about by the action of the highest councils of the Congregational, Methodist Protestant and United Brethren churches. They have appointed delegates who will meet in Dayton, O., in February to arrange the plan by which they may be united as the General Council of the United Church. The union agreed upon in Canada and those referred to in the United States look to organic union, but the interdenominational movement in this country does not contemplate that end. It is only striving now for a union in faith, good works and comity. It will enable the churches of Christ to move together in a solid phalanx.

COMMENT ON A COURTEOUS LETTER.

From a courteous letter received a few days ago from one who has been a subscriber for The Pacific since 1899 we quote the following: "Enclosed please find San Francisco draft for $2, being the amount now due upon my subscription to date, and will you kindly

stop my subscription at this time. I am not stopping the paper for any reason of dislike or criticism of the paper, but as I am obliged to take so many otehr papers I must curtai l somewhere, and feel that I can best afford to discontinue your paper for the present year. Please pardon delay in payment of my subscription."

No letter asking the discontinuance of the paper could be framed in a kinder manner than this one. It is not for the editor and manager of The Pacific to sit in judgment on any one who decides to stop taking the paper. But in many such cases the query comes, whether the relation to The Pacific has been considered as it should be. Here is a paper which is needed on the Pacific coast just as much as a Home Missionary Society for the aid of Christian work in places where the churches cannot be self-supporting is needed. It is the one thing which links together the churches; without it our work could not be accomplished. Very few people realize what a loss to Pacific coast Congregationalism and the work of the church kingdom its suspension would be. It is a realization of this on the part of one who has had many years of newspaper experience that has spurred the present writer to hold on to the paper through some of the most difficult struggles that any business can have and not go down in utter failure. And there is no let up in the struggle. We feel that the time has come to say that Pacific coast Congregationalists should regard their church paper as an important missionary enterprise for which special appeals for loyalty and support must be made, and that it should not be placed in the same list with other papers and magazines to be discontinued at pleasure. People owe duties to the local church with which they are connected; they owe duties to the home and foreign missionary societies and other denominational agencies, and we believe that they have a duty also to the church paper, without which the work of the denomination could not properly be carried on. We do not believe that anyone should ask himself "What paper can I best afford to discontinue?" The question should be "What in the interests of the Kingdom of God upon the earth can I best afford to discontinue?" We are not saying of course, that this gentleman from whose letter we have quoted did not mean it that way. But his letter has given us a text on which to say some things which in our opinion should. be said

We know whereof we speak when we say that Congregationalists are not supporting their paper on the Pacific coast as Methodists (North and South) "Christians" or Disciples, and Baptists and some other denominations are supporting theirs. In the words of the Apostle James, "These things ought not so to be!"

CHURCH FEDERATION FROM A LAYMAN'S STANDPOINT.

An Address at the Recent Conference on Federation by the Hon. Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions.

In every great movement there is a time for decisive action. Years may be necessary for preparation, but finally the time comes to act. The hour has struck in the history of the nation, because now as never before the movement will be in harmony with the spirit of the age in which we live. What are the two words that express the principles which today rule in the business world? The first is co-operation. We have passed out of the age of individualism into that of federation, and combination, not competition, is moulding methods of action; there is more of brotherhood and less of hate. Dr. Hale said at Mohonk a year ago, "Together is the twentieth century word."

The second thought is economy, the saving of waste. There is hardly anything in modern business that so differentiates it from the past as this. The value of the "by-product" in many manufacturing establishments has come to large proportions, and it is considered gross mismanagement not to save at every point.

Now apply these two thoughts to the work of the church. Our sects and denominations have often been sources of rivalry and competition, and they have left the church, as a whole, weakened and shorn of its power. We have not presented a united front against a common enemy, but have too often fired into one another's camps; and this when the foe that we fight is united and strong. But we are moving away from the extreme individualistic ideas of religion prevalent fifty years ago, and men are now considered in their relations to others. Co-operation, through a closer federation, is the need of the hour. Nearly twenty years ago I remember making an address in which "comity" was the chief thought. We have now in our progress gone by that stage, and have come to federation.

The second thought is this: We must carry the same spirit of economy into our church work that we have now in our business, and thereby come into harmony with modern ideas. We can no longer go on saving in the business world and wasting in the church. And there are no other words to characterize many of our church methods in the past than these, shameful waste.

In one of our large cities recently a gentleman visited three places open for reading rooms and religious services, and all within a few minutes' walk of one another. There were perhaps twenty people in the first, four or five in another, and less in the third, and this was said to be the usual condition. Here were the expenses for rent, heat, light and janitor service for three halls, when one would have answered every purpose. In a small city in New England there were a few months ago three denominations working and spending money to get hold of a settlement of foreigners, which did not number altogether six hundred persons. Is not all this

Waste and Folly?

Little towns out on the prairies with 500 people often have three churches, all weak and requiring outside help. Even then they are not able to have fully trained pastors with ability and experience capable of moulding a new community. With one church only this would be possible.

There is another word which is having a growing significance, Service. Men are recognizing as never before their obligations to others, that no man can live unto himself, and that his obligation increases with his opportunity. Many men of wealth appreciate that they are trustees for humanity, and that it is despicable to spend everything upon themselves. Young men and women in increasing numbers are going into

settlement work, or are offering their lives for missionary service at home and abroad. Witness the ever increasing number of the Student Volunteers and the work of the Y. M. C. A. With "graft" everywhere, and declining moral perceptions in so many, there is another set of men who have high purposes, and the feeling that greatness consists in service is widening and deepening. But, and here is the point of emphasis, men who want to serve and are ready to sacrifice for it, want their lives to count for the most and do not propose to fritter them away in foolish strife and sectarian rivalry when unity is possible. "Together" is the watchword for greater service.

We have not yet begun to measure the power of the church in destroying positive evil, and promoting positive good if only we can thus get together. We are often discouraged and unnecessarily so, because we are so far apart. Some of you will remember the opening address of ex-President Harrison in this hall at the Ecumenical Conference in 1900. In that address he told how disheartening it was for the army to march through the woods and the brush for days, where even one-half of the regiment was hidden from the rest, where there was no evidence of any reserve force anywhere, and when it seemed as if each batallion was unsupported. But one day the troops in their advance came suddenly out of the brush into a long meadow and then the army was revealed. From the center far to the right and the left were the different divisions and brigades, with their various regimental colors and with each of them one flag that made the army one. A mighty cheer then burst from the whole line, and every soldier had new courage and new purpose. This gathering together of these representatives from all these various denominations under one banner ought to give us, before we separate, new enthusiasm to get closer together in our work for the great triumphs which are not far away.

The time for action has come. Years ago the English war department was considering a change of uniform. The Duke of Wellington thinking he would get an opinion of an old soldier, asked, "If you were to fight the battle of Waterloo over again, what kind of a uniform would you like to wear?" Quick as a flash came the reply from the scarred veteran, "General, if I was going to fight it over again I should want to go in my shirt sleeves!" When the Church of Christ gets all its various army corps together and metaphorically puts on that garb for service, the devil's kingdom in America will be doomed.

CIVIC RIGHTEOUSNESS AND BUSINESS HONESTY.

By Robert Stuart M'Arthur, D. D.,
Pastor Calvary Baptist Church, New York.

The entire country has been shocked recently by the revelations of gross and disgraceful dishonesty in some of the life insurance companies of America. It appears that these dishonest practices have been continued so long that their essential character ceased to make any adequate impression on the guilty officials. The heinous character of this dishonesty is more marked because of its connection with insurance companies than if it had taken place in ordinary business corporations. Insurance companies are fiduciary organizations to an unusual degree; and these officials are trustees of moneys that ought to be peculiarly sacred. A violation of such trust is a criminal act of a peculiarly odious character.

It must not, however, be supposed that at this particular time insurance officials and political office-holders are greater sinners than were men in similar positions in former times. The crimes are not of recent committal. There is now a revival of civic righteousness and of business honesty. All over the country there has been a quickening of moral sensibility. It is of the greatest importance that wrong-doing on the part of all these officials should be discovered and publicly denounced, and that those guilty should be punished, not only by social ostracism and ecclesiastical reproof, but also by legal penalties, according to the decisions of the courts.

It must not be supposed that the world is growing worse; it is absolutely certain that it never was so good as it is now. The standard of political morality is higher now than it was in the early days of the Republic. There is far less business dishonesty now than in the days of Washington, when one takes into account the increased opportunities of today in the volume of business and in the wealth of the country. There is much less profanity and general immorality in our day than in that early day. But all will admit that there is vastly more evil of every sort than there ought to be, and that it is our duty as citizens and churchmen to reduce this evil to the lowest possible minimum.

The church must make her voice heard along every line of human activity in favor of honesty, justice and truth. The Ten Commandments and the Golden Rule must have a dominant influence in the teaching of the church and in the methods of business. Men who are pious Godward, but shaky manward, must be considered bad churchmen and unworthy citizens. Men who glibly repeat creeds and then deliberately defraud their neighbors are practically heathen, and often worse than heathen. We can best show our love to God whom we have not seen by giving a square deal to our brother whom we daily see. A man's creed is to be interpreted by the man's life. The best test of character is often made in the marts of business rather than in the pews of churches. Churchmen must take an active part in political life. It is useless for them to stand aloof and to denounce the political pool because of its filth; practical politicians will simply laugh at their denunciations. The political pool will never become clean, except clean men do their political duty. In the Augean stable, according to Grecian mythology, 3,000 oxen were kept and the stable had not been cleaned for thirty years. No wonder that Hercules become immortal when he cleansed it in a single day. There are political stables equally in need of cleansing today. We ought to thank God that Christian men like Governor Folk, of Missouri; Mayor Weaver, of Philadelphia; Everett Colby, of New Jersey, and Charles E. Hughes, of New York, are now engaged in this herculean task. Churchmen have often separated quite too widely between things secular and things sacred. To a truly consecrated man, nothing is secular, but everything is sacred. Patriotism is an important element of true religion. The man who thinks that he is so interested in the other world as to justify his neglect of duty in this world, is never likely to see another world half as good as this world. When these words of Terence, the Roman writer of comedies, "I am a man, and I deem nothing common to man for-

eign to me," were spoken in a Roman theatre, they evoked tumultuous applause. They are worthy to be spoken today in any pulpit. There is no interest of humanity concerning which the church can afford to be indifferent. Christian men are beginning to make their power felt now in their business and political life to a greater degree than at any time in recent years. We ought to rejoice in our American citizenship and perform the duties of suffrage as sacred obligations. The ballot-box is the ark of the covenant of the American Republic. In its place and for its purpose, the ballot-box is as sacred as the communion table, in its place and for its purpose.

When churchmen do their duty in advocating and practicing honesty in business and politics, a new day will dawn on the American Republic and the Christian Church. Dishonest politicians are arrant cowards when faced by an honest, brave and able man. The success of William Travers Jerome in his re-election as district attorney of New York shows what one brave man can accomplish when his bravery is supported by capacity, honesty and sincerity. He appealed directly to the people as against the bosses of all parties; and the people nobly responded to his trumpet call. November 7th, last , was a bad day for political bosses, big and little, all over the land. Honest men, with the sword of the Lord and of Gideon in the form of ballots, drove these petty and vulgar tyrants into the political limbo whence it is hoped they may never emerge. The world and the church are loudly calling for brave, capable, patriotic and genuinely Christian men to walk the high places of business, obligation and honor, and to stand before kings as worthy American citizens and heroic patriots. Our superb President has done more to call this class of men into public life than any other President in American history. May all patriotic citizens and genuine churchmen second his efforts, so that men of this character may fill all business and political positions all over our beloved land.

THE DEBT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

What One Western Superintendent is Doing.

The Rev. Dr. J. D. Kingsbury, superintendent of the Congregational Missionary Society for Utah, New Mexico, Arizona, Nevada and Southern Idaho, is making an able effort to get the churches in his district to do their part toward wiping out this debt. We quote from a circular letter which he sent out recently:

"Never were there more pressing calls from new fields. New mining camps, new realms of irrigated land, vast areas opening along the lines of new railroads, in regions hitherto unknown, all call for an advance in Home Missions.

Towns, cities, the peopled canyons, the populous prairie, are in need of the Gospel of our Lord.

The water flows from the mountains, the rose blooms in the desert, the wilderness is glad.

The government is awake to the opportunity. Arizona is called the 'Land that God forgot.' But its Salt River valley has a richness like the valley of the Nile. Tonto Basin is to have a dam 245 feet high, making a lake twenty miles long, watering 180,000 acres, which will bring rich harvests of alfalfa, honey, English walnuts, oranges, lemons, figs, olives and dates. This semi-tropical garden of Arizona will furnish homes for the incoming multitudes.

"The Verde valley unsurpassed for fruit, and the new irrigation along the Gila and the Colorado has already clothed the dry land with verdure and beauty. The mines of the Cochise county and Globe and Congress and Prescott and Jerome are rich in silver and gold and copper and new mining camps abound.

"Nevada is at the front. The Truckee river is, at its flood, a wild, rampant torrent, flowing through a narrow valley. The spur of the Nevadas is slashed and a reservoir built and the river impounded to redeem a valley of 100,000 acres, where villiages, and schools, and places of trade will spring up in the fields of sage brush and grease wood.

"The mines of Goldfield and Tonopah and Bullfrog have already created large cities and the cry comes to us: 'We are your brethren, we came from a Congregational church, we are your own flesh and blood—can you come to our help?' We have neglected Nevada too long. New Mexico has its Pecos valley, its new realm at Carrizoza, its newly redeemed fields along the Rio Grande.

Utah turns back the melting snows from the Uintahs to flood a vast region of desert lands—and smelters and mines and railways and increasing trade create new opportunities on every hand—we have not half occupied Utah.

Idaho takes the water from the Snake river for sixty and eighty miles, with laterals reaching far over the wastes, creating gardens and orchards, and fields of alfalfa and grain, rich and gold in the harvest time, in the place where the jack rabbit and antelope had their play ground.

A new railway plunges through the mountains of Central Oregon, opening up vast areas of richest land, planting cities and towns for the eager multitudes.

Idaho, with its Boise basin, and Payette valley, and New Plymouth, and the Meadows, and Seven Devils, and the Coeur d'Alenes, and Pearl and Twin Falls, and Minidoka, and the Thunder Mountain, and the valley of the Snake and Sweetwater and the Salmon, and the mountains of silver and gold and lead, is increasing in wealth and population, and its places without the Gospel are many, and the cry of the needy must be heard. The half is not told.

Now word comes from the east, a great campaign is organized to pay the Home Missionary debt.

The auxiliaries of all the states, the national society, pastors and churches of Greater America, join together to pay the debt in the next three months. We join with our brethren East and West.

Let the gifts be made at once. Every member of every church will give. The gold and silver are the Lord's. We will render to him what is His own.

The debt can be paid, and then we will sing praises and thank God and take courage, and go on to our work with glad hearts and great joy. Let the sums gathered be reported to me at the earliest date possidle.

May the Lord give blessing to every church and pastor in the inter-mountain realm."

Dr. Kingsbury in a letter to Superintendent Maile of Southern California, expresses the belief that the debt will be paid. If it is not paid he says that "We go back twenty-five years."

Superintendent Maile regards Dr. Kingsbury's communications as so vital with energy and the spirit of achievement as to be contagious, and says in a letter to the Editor: "Our churches can raise this debt and meet their other obligations if they can be inspired to believe the fact, and if suitable measures can be devised."

AN APPEAL TO ALL GOOD CITIZENS.

The Union Temperance Legislation Committee, undersigned, earnestly appeals to each good citizen to express his share of public sentiment to his own congressman and both senators in petition, brief letter or telegram (which are good, better, best, respectively) in behalf of three pending temperance measures, each of which has a fighting chance to win, namely; (1) 21 years of prohibition statehood for proposed new State of Oklahoma, including Indian Territory, in order to protect the rich and inexperienced Indians, in accordance with solemn treaty pledges of the Government; (2) Hepburn-Dolliver bill to protect state liquor laws against nullification by outside liquor dealers selling liquors to or in unlicensed places in so-called "original packages," under protection of "interstate commerce" powers of the national government; (3) Sperry bill, to forbid the sale of intoxicants in all buildings, ships and parks owned or used by the United States government, in completion of the policy endorsed eleven times by a large majority vote of the Senate and House against government liquor selling in its various forms.

Good citizens will need no arguments to persuade them that these things ought to be voted by congress, but it is important to express public sentiment swiftly on these measures and such expression will prove effective. The house of representatives in the last congress voted joint statehood for Oklahoma and Indian Territory with no provision for prohibition statehood notwithstanding treaty pledges to that end. This was due in part to the fact that few, if any petitions for such prohibition had been sent in up to that time; but the senate, in response to strong appeals for such protection of the Indians voted 21 years of prohibition statehood for the whole of the new state. The house of representatives in the 57th congress passed the Hepburn bill, but its opponents by strong petitions and other influence were able, in the following congress—the last congress—to amend the bill in committee and prevent its passage which we believe can be accomplished if all who favor this law-and-order and states rights bill, including law-abiding citizens of foreign birth will promptly express their sentiments, each directly to his own Congressman and both Senators.

There is encouragement to expect that a due expression of existing public sentiment will carry the Sperry bill, for that which it mainly aims to accomplish, the completion of the exclusion of liquors from government buildings by its banishment from national soldiers' homes, was voted by the senate in the last congress, and a similar provision to cut off state soldiers' homes from appropriations, unless bars were abolished, passed both Houses with little opposition. This measure would also exclude liquor selling from Yellowstone Park, and make its exclusion from the Navy, now resting on a mere "order" of Secretary Long, a law that only Congress could set aside.

With reference to the vigorous efforts to repeal the anti-canteen law, certainly repeal should not even be seriously considered until the new policy of recreation rooms as substitutes for army beer saloons, for which the Government has appropriated two millions of dollars, has been fully and fairly tried, and we urge strong protests against the attempted repeal.

F. D. Power, Chairman, Pastor Vermont Avenue Christian Church.

Margaret Dye Ellis, N. W. C. T. U., Superintendent of Legislation.

Wilbur F. Crafts, Superintendent of International Reform Bureau.

Harvey Wood, Field Secretary National Temperance Society.

Joshua Levering, of Prohibition Party.

Charles Scanlon, Field Secretary Presbyterian Assembly's Permanent Committee on Temperance.

Church News.

Riverside.—A new parsonage is being built which will cost about $5,000.

East Hollywood.—Rev. A. A. Kidder has taken charge of the work at this place for six months. The community is settling up rapidly and there is promise of a flourishing church ere long.

San Francisco, Pierce Street.—The growth of the work is such as to demand a larger church building and a movement is being made to secure it.

Oakland First.—This church has lost by death three beloved and valuable members during the last few weeks—Judge J. M. Haven, Mr. E. D. Page and Mrs. F. M. Smith.

Eureka.—The Rev. J. P. Ratzell, recently of Cambridge, Nebraska, has entered on the pastorate at Eureka. Mr. Ratzell is an alumnus of Union Theological Seminary. Before going to Nebraska he was pastor of the Peoples' Congregational Church of Indianapolis.

Los Angeles, Third.—The Third Church receives from the Rev. Dana W. Bartlett of Bethlehem Institute $3,500 for its property. A new lot will be purchased and a temporary building put up. Later a building suitable to the needs of the field will be built.

Avalon.—An acrostic exercise, "Christmas Bells," and a pretty tree-lighting ceremony were among the interesting features at the Sunday-school exercises Christmas eve. Books were this year's Christmas tokens. The "Travel Study Class," conducted by the pastor, Rev. Chas. W. Williams, held a pleasant reunion at the parsonage, the evening of December 26th, the occasion being the birthday of one of the three of its members that are home from Pomona College on Christmas vacation.

Notes and Personals.

The First Congregational Church of Alameda reached the one hundred mark in accessions to its membership for the year 1905.

Congregationalism in this vicinity loses a valued worker in the death of Deacon John H. Hayes of Decoto, who passed over into the life beyond on Tuesday, December 26th, at the age of 72. Mr. Hayes came from Maine to California in 1875 and was a resident of San Francisco for several years.

Mr. A. M. Lochwitzky, a Russian exile, has been giving in lectures in different parts of the state a vivid picture of life as it is in Russia. He was at one time a lieutenant colonel in the Russian army, and without offense was banished to Saghalien. He intends to become an American citizen and has taken out his first papers. Any organization wishing a thrilling account of convict life in Russia will do well to communicate with Mr. Lochwitzky at 1112 Taylor street, San Francisco.

The Young People's Missionary Institute for San-

Francisco and vicinity will be held in the Central Methodist Church on Mission street, between Sixth and Seventh, Thursday, Friday and Saturday of next week. Evening sessions will be held also in Oakland, Berkeley and Alameda. This is the institute which is to be conducted by the prominent missionary workers in the East whose names we gave last week. Much good to the cause of missions is expected from these meetings. The first session will be on Thursday evening. All evening meetings are open to the public. Those during the day are for those who have as delegates from the churches registered and paid a fee of $1.

Acorns From Three Oaks.

Forefathers' Day at Sunnyvale.

A group of earnest people at Sunnyvale gave the neighboring churches a very pleasant Forefathers' Day. For a number of years there has been preaching by faithful men of different denominations to a sincere body of believers of different ecclesiastical tastes who felt that a Union church would best meet their needs. Perhaps the longest pastor's service, if any, has been held by Bros. Milliken and Cherrington of the adjacent Union church at Cupertino. Some time ago the Methodist friends thought best to draw off. They built a neat little church and a pastor was sent them. But the town grew as towns will in California, where progress and energy are not hindered by saloons. More than usual energy was put into prayer-meeting and Sunday-school, so that the Council soon found they were in the presence of folk who meant business, and had found out that a Congregational Church was what they really wanted as a "solvent of the sects."

I can best describe the experience of the church as a repetition of the Palo Alto church experience. The Council gave them full opportunity to recant, but they were firm in the faith. When we found the friends before us were the lineal spiritual descendants of the long continued Union movement, our caution changed to courage. That they had secured lots valued at $850 and a bona fide subscription of $1,500 toward a church, led our courage up to cheer, and our vote was unanimous to take the earnest souls with cordial hands. This we did. We missed Brothers Brown, McLean and Patchell from the council, and these busy men missed an inspiring occasion. We think they will be called to dedicate a neat church before next Forefathers' Day.

It is a good place for a little Congregational union money. Not every church Bro. Wikoff is asked to help has done so much to help itself. Rev. R. B. Cherington's leadership has been wise and much appreciated. He himself joined the general movement in the growing town.

A Typical Annual Meeting.

Saratoga had its best meeting yet, just as the year closed. No debts, every bill paid, every missionary apportionment met and all but one overrun. There was reason and reality in the bouquets thrown by pastor and Sunday-school superintendent, for they were earned. If we all lay the praise and love at the feet of our gracious Lord, the evening of gladness where we rose to joyful merriment will only lead on to larger sacrifice and effort. The supper given by the brothers to the sisters with some timidity last year went with great spontaneity and momentum this year. Pastor Patchell gave us an address worthy of Forefathers' Day. His own church is alive and leads our growing Association vigorously. I think I never saw so large a proportion of any church membership present as at this successful gathering.

Let me not forget that we followed Sunnyvale's good example and took up a generous offering for the persecuted Russian Jews. Not because they were Russians, nor because they were Jews, but because just now they are having the sorriest fortune of any of our brethren. Will not our humane Pacific receive and forward subscriptions for them?

IN AND AROUND SEATTLE.

C. R. G.

Forefathers' Day.

Plymouth Church entertained the Puget Sound Congregational Club for its Forefathers' day celebration this year. The address was by Rev. J. R. Knodell of Everett, and the Outlook paper by Rev. H. Edw. Mills of the Edgewater Church. The address was a thoughtful discussion of "Congregationalism's Sacred Trusts," and the outlook paper was an optimistic survey of local conditions in the churches. Congregationalism, said the speaker of the evening, is a sacred trust because of its origin, because of the persecutions it has endured and overcome, and because of what it is, in and of itself in its simplicity and purity. Words we do well to emphasize today are these: Independence, head-ship of Christ, regeneration of every man who is to follow Christ and become a member of His church, the priesthood of every believer, the Scriptures as the Word of God, the complete separation of church and state, and the fellowship and co-operation of the local churches. These seven words gather up what is essential in Congregationalism. We may rejoice as a denomination in the victories of these years; in maintaining simplicity, in ecclesiastical life and government, in keeping true to the teachings of the Master, in creating an atmosphere in which it has been possible for great things to be achieved, for great men to be born, for great inventions to be discovered, and for voluntary churches and institutions to come into existence. We may rejoice too in our victory of numbers. Our 650,000 are only a part of us. There are more Congregationalists in other denominations than in our own.

The address was followed by a general discussion. Supt. Scudder spoke of a more hopeful outlook for Home Missions. He thought it likely that the $240,000 debt of the National Society would be provided for by next April, and a clean sheet turned over to the new administration. Meanwhile local churches are responding with more generous offerings. The state has not been tested, he said, as to how much it can give in an emergency. The churches must stand in this breach, or a third of our home missionery work must be abandoned. It's a time calling for heroism.

Rev. Wm. Worthington of Snohomish, principal of Puget Sound Academy, spoke of the possibilities before the Academy and of the effort being made to raise the $50,000 endowment. For this purpose Rev. R. H. Parker has been asked to become the financial agent of the Academy. He has consented, and has removed his family to Snohomish, having resigned his

pastorate at Machias and Hartford to take effect December 31.

At this sixty-second meeting of the Puget Sound Club about 75 persons were present including ladies and invited guests. Why cannot our churches and clubs along the Pacific Coast make more of this Forefathers' day celebration? With five cities and towns to draw from the Puget Sound Club should rally four times as many for such an occasion. What better time to hold up prominently before the community the teachings and principles of our Pilgrim faith? Why cannot these clubs along the coast from Seattle to Los Angeles form a "trust" (let it be a "sacred trust"), arrange their schedule of meetings so as to bring to each "Forefathers' day celebration" at least one speaker of national reputation. Then rally our hosts for a great time. By co-operating the expenses could easily be met, and the event could be made a great occasion of uplift and profit for the churches of our order all along the coast. As Congregational Clubs have sort of a patent on "Forefathers' Day," why not make the most of our birthright?

Christmas Celebrations.

Seattle seems to have celebrated Christmas this year in a more thorough way than ever before. The services in the churches of all denominations have been of a high order, and the Sunday schools have been liberal in their Christmas trees and festivities. The city's poor were generously remembered, especially through efforts of the Salvation Army. The Army alone collected and distributed 500 boxes among the less fortunate families of the city. Each box contained a chicken, a roast of beef, two kinds of potatoes, cranberries, tomatoes, celery, apples, a jar of fruit, tea coffee and salmon. Over 300 children attended the Army Christmas tree and every one received a present. A large number of unfortunate men on Christmas day sat down to a holiday feast spread by the Army. About the happiest people in Seattle on Christmas night, and the tiredest, too, were the lads and lasses of the Salvation Army. And it is likely the charitable people whose gifts made it possible for Christmas to be celebrated thus, shared in the joy of the Salvationalists. The piles upon piles of boxes and packages at the express offices and the post-office would seem to indicate that everybody had been remembered this year. It looks as if the Mayor was right when in his greetings to the city he wishes all a Merry Christmas with the declaration, "Prosperity is with us!" Let us hope this "prosperity" will be felt also in gifts for missions, home and foreign, in the upbuilding of the church, and the extension of the kingdom.

Pilgrim's Prosperity.

Pilgrim church, Rev. Edw. Lincoln Smith D. D., pastor, is one of the first to hold its annual meeting. Its reports show a prosperous year. One hundred and sixty sat down to the annual banquet. The total gifts of the church for the year amount to $19,298, distributed as follows: $3,339 for current expenses, $709 for benevolences, $15,250 for the new church edifice. After all bills for current expenses had been paid, $150 was left in the treasury. The present membership is 270. During the autumn, the church's handsome new edifice, adjoining its present chapel, has been in course of erection. It will be ready for dedication in about a month and will be a decided addition to the church architecture of the city. The attendance at both the Sunday school sessions and the regular church services at Pilgrim has been increasing through the year, and especially during the autumn.

East of the Cascades.

Rev. H. P. James, owing to ill health, has resigned at North Yakima. Mr. James has never fully recovered from his severe illness of last summer, and feels that an absolute rest for awhile from preaching is imperative. His many friends throughout the state where he is so well and favorably known, will hope and pray for his speedy recovery to sound health.

Rev. William Proctor, for a year and a half, pastor of Plymouth church, Spokane, has resigned, to take effect December 31. He has accepted a call to Ritzville.

December 18th a new Congregational church was organized at Corbin Park, Spokane, with 41 charter members. An ecclesiastical council, by invitation of the brethren associated in the new enterprise, met at the Athletic Club house at Corbin Park in which a Sunday-school and preaching service have been held for some time, reviewed proceedings, completed the organization and extended to the new church the right hand of fellowship and welcome into the sisterhood of Congregational churches. The new church at Corbin Park is the outcome of Sunday school work started in that part of the city two years ago by Rev. J. T. Percival, Sunday School Missionary for Eastern Washington. Later a preaching service was started, the pulpit being supplied by Rev. Wm. Proctor of Plymouth church. The new church is in a growing part of the city, has a good field and a promising outlook. The people have been meeting in an Athletic Club building up to the present time. A new church edifice will be one of the necessities of the near future.

The day following the Corbin Park church organization, another new church was organized in Spokane, at Ledgerwood Park, still farther to the north and east. The same council that had been in session at Corbin Park, convened at Ledgerwood the day following. The charter membership here was eighteen. Some two years ago Rev. W. J. Hindley of Pilgrim church, started a Sunday school at Ledgerwood. The new church has grown from that work. Ledgerwood lies high and commands a sweeping view of the city and is destined to be a fine residence district. In both of these new fields Rev. D. H. Reid, Home Missionary evangelist, has been holding special services for some weeks preparatory to the work of organization. Rev. John D. Jones of Dayton has been called to the pasorate of both these new churches.

Oregon Letter

By George H. Himes.

The new parsonage of the Forest Grove Church has been finished, and the pastor, Rev. Herbert W. Boyd, and family, moved into it during the past week.

Mrs. M. M. Baldwin, a native of Thetford, Vermont, where she was born in 1824, died on the 27th inst., at Seattle, where she had lived for the past sixteen years. Before going to that city she was a resident of The Dalles for several years, and was intimately connected with the work of the Congregational Church there. She has been associated with Congregational Churches from childhood. Truly a mother in Israel has gone to her rest, leaving a most blessed

memory behind her. The remains will be interred at The Dalles.

While the work of the First Church of this city has been eminently successful during the past year, its success only emphasizes the fact that the field of its usefulness is constantly increasing; and the work incumbent upon the pastor has grown to such proportions that it is beyond the power of one man to do all that needs to be done. To meet this demand, and to make the work of the Church more efficient in many ways, the trustees recently engaged Rev. Daniel Staver as parish visitor and financial secretary, his duties to begin with the first of the year 1906. In addition Dr. House has been provided with a private secretary in the person of Miss Alice Lewis, who has grown up in the church from childhood, and is a competent stenographer and typewriter.

The church at Butteville, under the leadership of Rev. F. J. Warren, has been having a series of particularly successful special meetings, and the community in that vicinity has received an impetus towards spiritual things as never before. Eight persons have united with the church, and the meetings are still in progress.

REPORT OF COMMITTEE APPOINTED BY SANTA CLARA ASSOCIATION IN THE CASE OF REV. F. L. NEWCOMB.

San Jose, November 29th, 1905.

The undersigned, having carefully read the correspondence between "The Modern School of Business and Correspondence," of San Jose, California, and Rev. F. L. Newcomb, of Monticello, California, together with the letters of Dr. L. M. Mead, of San Juan, and having conferred with the parties in interest, do report as follows:

I. Whereas, Mr. Newcomb has been charged with having made himself criminally liable to "The Modern School of Business and Correspondence" and therefore unworthy of the confidence of his fellow ministers, we find that there is no substantial ground for the charge. On the contrary, he has shown himself wholly free from moral obliquity and entitled to the confidence and sympathy of his brethren. In this conclusion we are unanimous and confident.

II. We find that all losses due to the arrangement between the parties grew out of the serious illness of Mr. Newcomb, and that such losses ought to fall on Mr. Newcomb. That he ought to release Dr. Meade from the judgment standing against him as bondsman, at the earliest practicable moment, and reimburse him for all expense incurred. That all actual losses sustained by "The Modern School" through the engagement with Mr. Newcomb, should be paid by Mr. Newcomb.

III. We find that the amount due Dr. Meade is thirty-five dollars, and the amount due "The Modern School of Business and Correspondence" is two hundred dollars; and we recommend to our Brother Rev. F. L. Newcomb, that he raise those sums and settle these accounts in full before December 15th. So long as these amounts remain unpaid we feel that Mr. Newcomb's reputation is in jeopardy.

C. G. Baldwin,
Edwin S. Williams,
C. W. Merrill,
Committee appointed by the Santa Clara Association of Congregational Churches.

Appendix: Through the kindness of Dr. Meade, the Chairman holds his receipt in full for the thirty-five dollars, to be given to Mr. Newcomb when the claim of "The Modern School" is satisfied.

C. G. Baldwin, Chairman of Committee.

Christian Endeavor Service.

Rev. Herbert N. Bevier, January 14th

Topic: What Christ taught about Money and its uses, Matt. 2:11, Mark x:17-31.

Our Master arose above his age and showed his independence of all current standards when he spake to his disciples as he did about riches in a conversation, after the young ruler who had come seeking eternal life, had gone away sorrowful. He said, "How hardly shall they that have riches enter into the Kingdom of Heaven." Dr. Chadwick in commenting on this in the Expositor's Bible says that Christ did not "correct himself, like one who had heedlessly gone beyond his meaning, when he modified this by "Children, how hard is it for those that trust in riches to enter," but interposed a saying, which both explained the first and enlarged its scope, meaning that it is hard for such, and therefore hard for the rich, since they must "wrestle against this temptation to trust in their riches."

The disciples were amazed and what wonder. To the Jew of the Old Testament from Abraham to Solomon riches were looked upon as a mark of Divine favor. Even Job whose worldly wealth was all swept away from him in his time of testing seems to have been shown, just, at the end of his career, by being more prosperous at the end, than at the beginning. Many of the foremost in the ranks of the Pharisee's, the leaders of the ancient religion, were in Christ's time using their position to add enormously to their personal fortune. For Jesus, thus to come out in warning against money getting seemed to them a marvellous thing. As though the Master's whole life was not wonderful and his teaching, all, revolutionary. In this matter of riches, as in that of every other subject of his teaching, Jesus arose distinctly into the region of the ideal.

The right place of money and the right use for money is beautifully symbolized in the picture of the visit of the magi to the manger. Among the gifts they presented after they had fallen down to worship were gold, frankincense and myrrh. These were their riches. They brought them to the Christ. An old puritan divine in commenting upon the inscriptions upon the Cross, in Hebrew, Greek and Latin, remarked that the place for learning was at the feet of Jesus and not above his head. The same may be said about riches. He did not wish that gold should be entwined into a coronet to adorn his brow. He did say "and whosoever shall give to drink unto one of these little ones a cup of cold water only" he should not lose his reward.

There were thousands in Christ's day to tell of the value of money, of its purchasing power, its capacity for relieving wants, of its way of winning friends and influence. Plenty, to say what mammon could do. Jesus knew that he was not needed to preach the gospel of getting on in the world, or amassing a competence. If there were no periodicals with flaming titles such as "Success" or "Economist" or "Journal of Commerce" then, there were voices enough to explain the way.

He never avoided the rich or condemned such when they subordinated gain to higher wealth. He did, indeed, say of the selfish miser, who made a god of his money "thou fool." He did say, "ye cannot serve both God and mammon," and "what shall it profit if a man gain the whole world and lose his own soul," but he once said, "render unto Cæsar the things that are Cæsar's" and we remember that he was with the "rich in his death."

The burden of Christ's message seems to have been that of the subordination of money getting to the things of the Kingdom of God, of warning against the overdomination of the thirst for gain and of the right use of wealth when righteously obtained for the glory of God and the good of fellow men.

The spirit of Christ regarding riches is beginning to influence powerfully the thinking and practice of our time. Rich men are commencing to feel that wealth is a public trust. It is becoming to be felt that for a man to be possessed of a collossal fortune when he dies is an evidence of misuse of opportunity. Therefore, many multi-millionaires are planning and carrying out great schemes of benevolence. What they have gathered they are scattering. The philanthropic and educational schemes of certain rich men of our day are of such magnitude as to rival the tales of the Arabian Nights. And the indications are that the movement has only just begun.

If those who have the power to make money, do so honestly, and then distribute it, magnanimously, the capacity for so doing becomes one of the most beneficent. The advancing cause of Christ needs money more than anything else save grace. But if money is made an end in life and its getting a mania, if men chase it as a rainbow and then bury it in banks and safe deposit vaults, or so invest it that the hours they might devote to public good are spent in cutting coupons, then it becomes a curse. Jesus taught the danger of such a course and he also taught the use of money for the uplift of neighbor and the world.

THE TERCENTENARY OF DON QUIXOTE.

F.om the California Christian Advocate

A Spanish priest writing for "The San Francisco Monitor" presents an interesting sketch of Don Quixote's creator. He goes on to say: "The work, when completed, won for Spain a title to the highest glory and to literary immortality."

To this he should have added that Cervantes through Don Quixote killed the silly romance of Spanish chivalry dead as a hammer. After the publication of Don Quixote, this life of a fool, not another extravagant tale of Spanish, chivalric romance appeared. Cervantes did not strike at Spanish hidalgo chivalry, but rather at the vast luxuriant growth of pernicious literary extravagance smothering the conscience and strangling the moral sense of Spain. There is much in this article we enjoy. The author being Spanish ought to speak with authority, but we can hardly accept his estimate of Cervantes' fine literary excellence. When he says Cervantes paints our natures "without exaggeration" he taxes us a little for we have always held the opinion that Don Quixote was a "slight" exaggeration. We can agree, however, in part with the Spanish priest when he says: "Don Quixote, in spite of his follies, and eccentricities, is always the honorable and loyal gentleman, the high-minded cavalier, valiant and charitable, the good Christian and faithful Catholic."

We do not think Cervantes intende that Don Quixote should be exactly a model Catholic, but we will not joust with the Spanish priest on that point. Our understanding of the case is that in Don Quixote we have the type of human nature individualized, which has an abnormally active and towering imagination with absolutely no sense, no understanding. He could not distinguish between the fictitious shadows of his own mind and the solid facts of common sense. Cervantes made a fool teach wisdom by over emphasizing foolishness. The genius of the book is in the seizing of that universal tendency in human nature to follow its wild fancy and driving fancy into the entanglements of inextricable folly. Don Quixote was a "fine Christian Catholic" fool posing as a cheap hidalgo of these romantic times. The story would never have lived the one-half of three hundred years if Don Quixote had not been associated with Sancho Panza. It is Sancho, absolutely void of imagination but richly endowed with common, unsophisticated sense that brings out the points in Don Quixote's adventures. Sancho has common peasant sense but no imagination. Don Quixote has imagination and no sense. Cervantes won his case at the bar not only of Spain but of mankind, by combining in one story a fool with no sense and a fool with sense. The reason the book has passed its 278th edition is not on account, as our Spanish priest would have us believe, of its high literary quality but rather because there are still so many Don Quixotes—people with imagination but no sense, and so many Sancho Panzas—people with plain common, uninstructed sense but no vision, no imagination. It is the perpetual fact that creates the perpetual demand for Don Quixote.

Further steps toward the union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church were taken last week in St. Louis. The agreement entered into by the committees will be ratified by the general assemblies of the two bodies next May, and in 1907 commissioners will be elected to the United General Assembly. This, we believe, will be found as the years roll around to be very greatly for the good of man and the glory of God.

The Sultan has backed down and the allied fleets have been withdrawn from the Islands of the Agean. The finances of Macedonia provinces have been turned over to the powers and will be administered by the European powers. The Sultan gave the European powers two surprises. He surprised them by holding out so long and making the air dismal with a genuine war-cloud, and surprised them again by yielding at the moment all had abandoned hope that he would back down. It is to be hoped that Europe will not provoke the Turk again unless she is prepared for the worst.

The boycott in China is serious one day and has entirely collapsed the next, if we are to believe the daily dispatches. On the whole it seems more than probable that the anti-foreign feeling in China is growing and that serious trouble is not far in the distance. China is like a giant half-asleep, half-awake and is liable to strike in almost any direction. Every prcaution should be taken to protect the lives of our missionaries and of the foreigners sojourning in China.

A summary of the work of the Protestant foreign missions, made public today by the American Board, shows that there are 6,003 male and 5,154 female missionaries; 65,286 native laborers and 1,325,825 communicants at the 20,641 stations and outstations. This is an increase during the past year of 103,732 communicants.

Our Boys and Girls

WITH CHRIST AT SCHOOL.

Herman S. Reichard.

"Come, learn of me!"
The words so wondrous sweet,
Fall from the Master's lips—
With tender love replete.
"Come, leave dull dross behind,
And learn of me."

Teacher divine!
In thy great school of prayer
Kneel we as suppliants meek.
Meet us, as humbly there
Thy richest grace we seek,
Master divine.

Our stubborn will
Melt with thy love so warm.
'Mid life's absorbing stress
Keep safely from all harm;
'Close to thy bosom press—
Thy peace instill.

Then let thy joy
Sweeter than aught of earth
Flood with a radiant power
Lives filled with carnal mirth.
Songs born in heavenly bower,
Our lips employ.
—The Religious Telescope.

AN INCIDENT FROM A DEACONESS' NOTE-BOOK.

A Child Out of the Crowd.

"I am going to give you an apple, George."

The promise was given in sincerity, but the boy answered only with a wide-eyed, pathetic look; the never-to-be-forgotten look of the dumbly suffering poor.

"The biggest, reddest apple I can find."

Still no answer.

"What will you do with the apple, George?"

"Eat it," the child replied at last. His voice was eager and still without enthusiasm.

A few pennies were offered for a slight errand done.

"What will you do with the pennies, George?"

"Pennies?" solemnly, "I'll give 'em to my mother, to buy something to eat."

They stood on a street corner in dirty, overcrowded East London. The boy had come out of one of the dingy market streets crowded with women who haggled over wilted vegetables and disgusting scraps of meat. His appearance told the story of poverty and want. His clothes were ragged. His shoes, both for the same foot, were fastened, one with a single button and the o with a string, which did not keep it from clattering on the walk at every step. One great toe, none too white, peeped inquisitively out into the world as if to investigate the conditions that led to its discomfort. With the apple safe clasped in his dirty hands, George's reluctant tongue was loosed and he answered readily the next questions.

"Do you go to Sunday-school?"

"Yes'm I go. Right over there in that church," pointing to a state church near.

"Then you know about Jesus?"

"Oh, yes, he was a little boy and he had lots of brothers and they put him in a pit an' sold him down to Egypt."

"Aren't you thinking of Joseph? I asked you about Jesus—Jesus Christ, I mean."

The lad's face brightened almost to a smile.

"Yes, I remember. Some bad men took him and made a crown of thorns, an' they just pressed it down on his head—hard—till the blood came. An' they put him on a cross, and crucified him." All the mystery and tragedy of Calvary seemed to surge through the childish soul.

"Why did he do it, George?"

"He died for our sins."

George did not speak again, only answered further questions by a nod or a shake of the head until the two came to the alley that led to his home. Then he said quietly, "Thank you," and clattered away into the crowd. A moment later his benefactor heard the solemn little voice again. The wonder of his gifts had brought him back to repeat gratefully, "Thank you."

The silent little lad who, in the midst of London's hopeless slums, dealt so unselfishly with his gifts and spoke with such understanding of the holiest things was not to be forgotten. A few days later the visitor again sought out the crowded street and made her way down the narrow alley where George had said his mother lived.

The story of the family would have touched the hardest heart—and strengthened the weakest faith. On that very morning the mother had sent her husband to work and her children to school without food. In the quiet of her heart she had prayed that God would send them money for bread. At noon George had returned home from school with the apple and pennies, enough to buy what seemed to them an abundance of the stale bread which they used.

The face of the little lad is one of the visitor's permanent memories, permanent because of the lesson of faith it recalls and permanent because of the great multitude of poor for which it stands, whose voices cry out to those to whom God has entrusted the means which may supply their need.—Deaconess Advocate.

"GIVING IN."

"But don't you think," Dr. Meredith said, gently, "that we sometimes win our greatest victories just by—giving in?"

"It's the principle of the thing," Miss Mary insisted. "That woman means to be disagreeable. If I let her ride over me in little things—"

"Maybe she's only tired—too tired to take the longer way round the grass to the well. And as for having picked that daffodil—did you ever feel hungry for a flower or the sight and touch of some beautiful thing?"

"But I wouldn't steal it!"

"Steal it?" repeated the old man, his eyes on the wind-tossed blossoms beyond the gravel walks. "Steal it from whom? It was God's earth and air, God's rain and sunshine that brought it into being. That daffodil may have meant much to your neighbor—"

"But it's the principle of the thing. Surely you don't advocate—"

"Miss Mary," the doctor interposed, gently, "I've lived almost twice as long as you have, and I've come to believe that there is only one indispensable principle—and that is love. We can never really know the pain and weariness of another's life. Only love can understand—a little."

It was the next afternoon, when Miss Mary was weeding near the white-washed fence, that voices sounded on the other side. Was it Dr. Meredith's? Yes, and "that woman's."

"It has done her a world of good—just that one blossom. They used to grow in our old home, and it's been years since she's even smelled one. I meant to ask the lady for it, but she seemed so kind of—hard—"

"But she isn't when you really know her," the doctor said, and tears of gratitude sprang to Miss Mary's eyes.

"Well," the other returned, "we'd had some words about the path, and I've made up my mind not to speak to her again, and—"

"My sister said I was wrong," the other returned. "She says, as we near the borderland things like that don't seem worth noticing. Oh, if you knew how that flower has helped the time to pass with my sister! It has almost made me want to go to the lady and thank her, but, of course, she wouldn't understand; she'd only think I was giving in to get more, and so—"

On the other side of the fence Miss Mary was gathering a great cluster of golden bloom There was a new light in her eyes. Was it from the brightness of the blossoms before her, or the radiance of the joy of "giving in"?—Youth's Companion.

For the Quiet Hour.

IN THE VALE.

By Solon L. Goode.

O, I'm weary in my wand'rings
With the rush and whirl of life,
As my soul is torn with conflict
Midst the fury of the strife.
And my locks, which once were golden,
Are now like a frosted sea—
O, I need the benediction
Of the Man of Galilee.
O, I am lonely in the shadows
When I'm driven from Thy side;
And I pray for Thy blest presence,
Thou my counsellor and guide.
Yea, I'm heartsick when I'm storm-tossed
And I long to be with Thee—
By Thy side in sweet communion,
Thou blest Man of Galilee.
I have sought Thee on the mountains
Whose high crags were crowned with snow;
I have lingered in the valleys
Where the living waters flow.
When a stranger at the well-side
Thou requested drink of me,
There I saw Thee in Thy beauty,
Thou blest Man of Galilee.
O, I am thirsty in this desert
For the well-spring of Thy grace;
And I'm overwhelmed with hunger
For Thy pure refreshing face.
When the sun shall drown in darkness
In the inky midnight sea
I shall seek to dwell forever
With the Man of Galilee.

—American Farmer, July 1905.

COMFORMITY TO THE WILL OF GOD

Our perfection consists in conformity to the will of God, and the greater this conformity is the greater also will be our perfection. Perfection essentially consists in the love of God, and the more we love God the more perfect we shall be. But as the love of God is the most elevated and most perfect of all virtues, so the most sublime, the most pure, and the most excellent practice of this love is an absolute conformity to the divine will. Moreover, it is certain that there is nothing better or more perfect than the will of God, and consequently we shall become better and more perfect in proportion to our union with this will.

There can nothing happen in this world but by the order and will of God. And this is always to be understood except by sin, of which he is neither the cause nor author. Sin excepted, all other things, as sufferings, pains, and afflictions, happen by the order and by the will of God. This is a truth not to be called in question; for, though all these things proceed from second causes, it is certain that there is nothing done throughout the universe but by the command and will of one sovereign Master who orders and governs all. There is nothing that happens by chance. There is not a leaf that stirs upon a tree but by his will. And it is by this will that those things are regulated in which chance seems to have a greater share.

We ought to infer from these truths that we must receive all things as coming from the hand of God, and in them conform ourselves entirely to his divine will. We must look upon nothing as happening by chance, or by the conduct or malice of man; for this is what ordinarily is wont to give us most trouble and pain; nor must we imagine that this or that thing has happened to us because such or such a one had a hand in it; nor that, if such or such an accident had happened, things would have fallen out after a different manner. About this we must not amuse or trouble ourselves; but in what way or what manner soever anything happens to us we must always receive as coming from the hand of God, because it is he in reality who by these means sends it to us. An ancient father in the desert was wont to say that a man would never enjoy true peace and satisfaction in this life till he could persuade himself that only God and he were in this world.

It is a truth so firmly supported by the authority of Holy Scripture that all misfortunes and sufferings come from the hand of God, that it would not be necessary to prove it at greater length if the devil, by his vain subtleties, did not endeavor to obscure it and render it doubtful by insisting that the evils which happen by means of man proceed only from malice and sinful will. When we have anything said against us we imitate dogs which, when a stone is thrown at them, run to bite it, and take no notice of him that threw it; so we take no notice of God who sends us these mortifications, but run after the stone and make an attack upon our neighbor.

Observe that in every sin we commit there are two things. The one is the motion or exterior act, the other the irregularity of the will, by which we transgress what the commandments of God prescribe. God is the cause and author of the first; man only is the cause and author of the second. It is God who produces the motions, as he produces all other effects that proceed from irrational creatures. For, as they cannot move themselves, or act without God, so neither can man without his help move his arms or other limbs. Moreover, these kinds of natural motions or actions have nothing in them that is bad; because, if a man should make use of them, and either for his own defense, or in a just war, or as a minister of justice, should kill another, it is certain he would not commit any sin. But in what makes the action sinful—that is to say, the irregularity of the will that moves or determines him to commit a murder—he is not the cause of it. The truth of this is explained by the following comparison: One has received a hurt in his foot which makes him lame. What causes him to walk is the faculty and power he has to move himself, but what causes him to halt is the hurt in his foot. It is the same in every vicious or sinful action. The cause of the action is God; but the cause of the sin, mixed with the action, proceeds from the free will of man.

So that God neither is nor can be the cause or author of sin. But as to other evils, whether they proceed from natural causes and irrational creatures, or whether they come from men, or from whatever other source they spring, or in whatever manner they may happen we must believe for certain that they proceed from the hand of God, and happen to us by his divine providence. It is God that moved the hand of him that struck you, it is God that gave motion to his tongue who gave you injurious language. "Shall there be evil in a city," says the prophet Amos, "and the Lord hath not done it?" Which truth the Holy Scripture frequently takes note of, often attributing to God the evil which one man does to another, and saying that it is God himself that has done it.

The holy abbot Deicola is said always to have had a smile on his countenance; and, being once asked why he was uniformly so cheerful, he answered that it was because no one could deprive him of Jesus Christ. He had experienced a real content since he had placed all his felicity in that which could never fail and which could never —Rodiguez.

The week-day side of our life has a great deal more to do with our spiritual life, with the building of our character, with our growth in grace, than many of us think. Some people seem to imagine that there is no moral or spiritual quality whatever in life's common task-work. On the other hand no day can be made beautiful whose secular side is not as full and complete as its religious side.—J. R. Miller, D.D.

We read of Socrates that, dining one day with his friends, and happening in a large company to rebuke a little too sharply one of the guests, Plato, who was present, could not refrain from saying to him, "Would it not have been better for you to have deferred this rebuke to another time, and secretly to have told him of his fault?" "But would not you also," replied Socrates, "have done much better to have told me of mine in private?"—Rodriguez.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair.—Tennyson.

The Wise Men Find Jesus.

First Quarter. Lesson II.

Matt. 2:1-12.

January 14, 1906.

On the dark background of Herod's murderous jealousy and Jerusalem's cold indifference, the moral earnestness of the Magi shines with a pleasing luster. From their home a thousand miles in the east they came, not prompted merely by the vague expectation of a Savior which was abroad in the heathen world at that time, nor the faint hints found in their own sacred books. No doubt they first learned of the Messiah through some Jews of the Dispersion. In a borrowed scroll they read of Him of whom Moses and the prophets spoke. To minds prepared for it, and eyes watching for it, the star in the east appeared. Their obedience to the heavenly vision was instantaneous. Going to do homage to a king, they must needs carry kingly gifts—links of gold and tears of frankincense and myrrh.

That they were not swerved from their purpose by the indifference of Jerusalem to the Advent of the Messiah, is new evidence of their thorough-going seriousness. To find such skepticism at the very seat of the Hebrew faith was enough to dash their zeal. But it did not. To be pointed to a mean, little, straggling Judean hamlet as the possible place of the Nativity, to actually find the Babe in the meanest place that mean village afforded—none of these things moved the star-led Magi. Great was their faith.

This thousand-mile triumphal progress of faith reaches its golden climax in an act of worship. In attitude of loving reverence they presented the heart's adoration, always richer than oblation or gift.

Analysis And Key.

I—Herod: Effect of quest of Magi upon him. Ambition to found a dynasty which should survive him. Jealous of a rival.

II—Jerusalem: Perturbation on account of rival to Herod. His reprisals feared. City not ready to receive a King who should rule in righteousness.

III—Magi: Their moral earnestness in contrast. One thousand-mile journey. To watching eye star appears. Kingly gifts for a king. Indifference of Jerusalem does not daunt them, nor does mean place of Nativity. Adoration.

The Teachers Lantern.

Seeking Jesus is the highest practical wisdom. All who seek him are Magi in the best sense of the word. And it is no difficult task to find him. No thousand-mile journey confronts us. No going up to heaven or down to hades, for the Word is nigh. But we shall not find him unless we have the same moral earnestness the Magi showed. * * * The Magi are the ideal seekers after Christ. They made it their business to find Him. They might have said: "This one thing we do." They left home, business, society and all to find Him of whom Moses and the prophets spake. They were not daunted by well-nigh insurmountable obstacles. They persevered. They did not fall out by the way, though it were a thousand miles long. And when they found Jesus at length, they believed in Him. * * * It is largely a matter of sentiment, the finding of a spiritual significance in the various gifts which the Magi brought. They gave just the best they had, the choicest things their far-off country produced. We may well imitate their example. * * * The skulls of the Magi, blazing in gems, are displayed in the crypt in the cathederal at Cologne. Each skull is crowned with a diadem, and the name of the wearer is written in rubies upon it. Such literalism is unfortunate. The spirit of the Magi is far more important than their bones. * * * According to the character of each, what is good news to one is evil to another. What were blessed tidings to Magi and shepherds were the evilest possible to Herod and the Pharisees. Character is still, and in every case, the true touchstone.

HIS MISSION IN LIFE.

The New York "Sun" tells of a muscular young man, once on the Columbia rush line, who, on leaving college, sought to do good with his abundant muscle, and hit upon the following plan of reforming his erring fellow citizens. He says:

"I take a subway or an elevated train about four times a day. I wait until the gate is opened for the hog who makes a rush, and jams his way ahead of women, children and weaklings.

"He is always there; sometimes three or four of him. I pick out the worst one, and follow him. Just as he reaches the gate I tap him on the shoulder.

"'Pardon me, sir,' I say. 'You have dropped something,' and I point to pillar in the background.

"He always runs back, feeling his pockets. In three cases out of four he misses the train. I trust that while he waits for the next train the point dawns on him.

"If he chooses not to catch the train, he either subsides, crushed, in which case I know he's got the point, or else he comes to me and says:

"'See here, what do you mean? What did I drop?'

"I look him over, and kind of raise my shoulders at him as a warning that I'll be right there if he gets troublesome, and say.

"'Your manners, sir.'

"I've reformed at least six persistent hogs who get on at my station, and I trust that I have taught manners to a number of others whom I haven't been able to observe regularly.

"Oh, yes, some day I'll probably run up against a better man, and take a beating, but it will all be in the interest of the cause."

IN HIS LIKENESS.

Bishop Thoburn tells a beautiful picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it. In three weeks the bishop returned; and as he saw the picture in its frame on the wall, he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also. The artist, however, had brought it out in strong, living beauty, until it was like life in its tender charm.

In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness, more and more clearly, until at last it shines in undimmed beauty. This is what Christ is doing in many of his ways with us.—Selected.

SPIRIT OF CONTRADICTION.

The spirit of contradiction is a very bad one; endeavor, therefore, to cast it out, though the thing in question be of consequence. If anyone should contradict you insist not much upon it, nor suffer yourself to be carried on by a desire of getting the better of him; but explain yourself once or twice with all possible mildness, and show him your idea of the question, and after that let him believe what he pleases; and impose silence upon yourself as if you had nothing more to say about the matter.

It is related of St. Thomas Aquinas that in his disputations he always proposed his opinion with meekness and sweetness, with an unspeakable moderation, without any show of presumption, and without the least offense to anyone; but behaved as a man who regarded not gaining the victory, but merely endeavored to make known the truth.

Doctor (to Pat's wife, after examining Pat, who had been run down by an auto): "Madam, I fear your husband is dead."

Pat (feebly): "No, I ain't dead yet."

Pat's Wife: "Hush, Pat, the gentleman knows better than you."—Lippincott's Magazine.

Eternity itself cannot restore the loss struck from the minute.—Ancient Poet.

THE TWO LOVES.

A certain lady was intimately acquainted in a family in which there was a sweet, bright little boy of some five years, between whom and herself there sprang up a very tender friendship. One day she said to him, "Willie, do you love me?"

"Yes, indeed," he replied, with a clinging kiss.

"How much?"

"Why, I love you—I love you up to the sky.".

Just then his eyes fell on his mother. Flinging his arms around her and kissing her passionately, he exclaimed: "But mamma, I love you 'way up to God."

Could the distinction between the two loves be more nicely drawn?—Watchword.

"The world's my oyster," cried the youth,
Just starting out in life.
"Yes," said grandpa, "but don't forget
You'll need a good sharp knife."
—New York Times.

"What are you plunging back into the water for, Pat? You just swam ashore."

"Shure, Oi had to save mesilf first. Now Oi 'm going back to fetch Moike."—Modern Society.

Mrs. Jawback: "Get right away from here, you nasty tramp, or I'll call my husband." Oliver Mudd: "G'wan! Yer husband ain't to home."

Mrs. Jawback: "How do you know?"

Oliver Mudd: "Husbands of women like you never are at home, 'cept fer meals."—Cleveland Leader.

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"One wore upon his face the smile of peace,
As if he held communion close with God
And loved the world and all who on it trod;
And those who met him smiled, and thought how fair
The world must be to him, and straightway there
Rose in their hearts a glad thanksgiving hymn."
—Ruth Sterry in the "Methodist Review."

See, then, how faithfully the Lord is leading thee to true peace, who surroundeth thee with so many crosses. It is called "the peace of God which passeth all understanding;" that is, which is not known by feeling or perfection or thinking. All our thinking can not attain or understand it; none but those who of free will take up the cross laid on them—these, tried and troubled as they feel and think and understand, afterward experience this peace.—Luther.

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